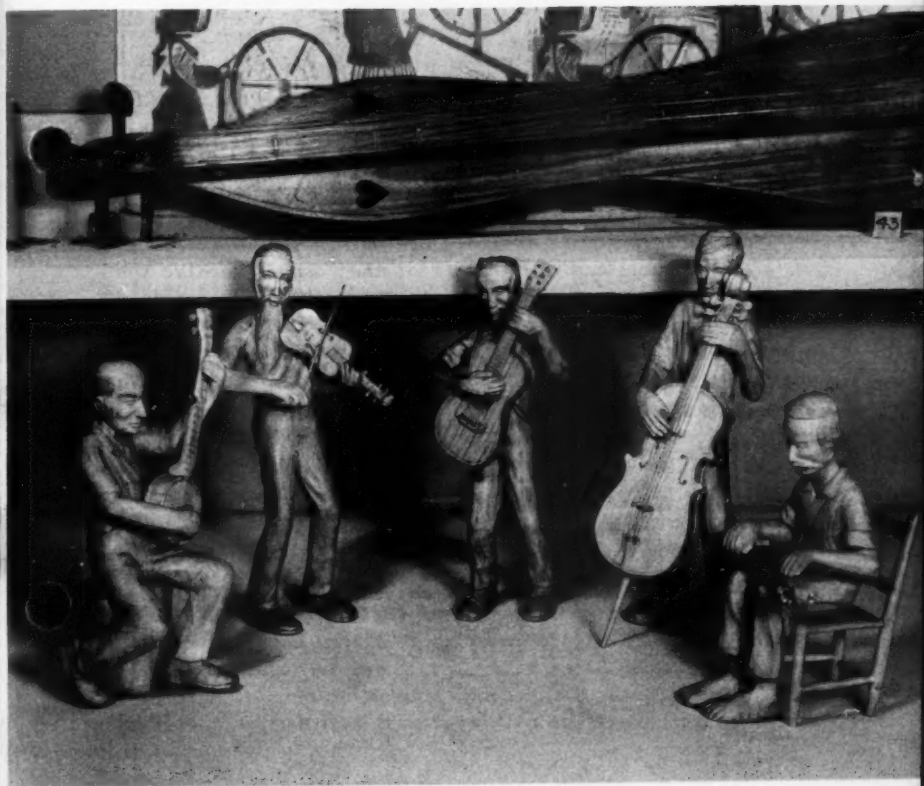


Highland Highlights 25^c

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MOUNTAIN LIFE & WORK

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Wool can be given the loveliest and softest of colors
if you follow these simple direction below, and.....

Dye It YOURSELF

from Field and Forest

by Mary Frances Davidson

MAYBE YOU HAVE SOME odds and ends of old yarn you would like to use if they were all the same color. Old sweaters, knit dresses, suits, etc., may be unraveled and dyed with color from your own back yard, from the fields and from the forest.

It is so easy---

Unravel the garment, winding the yarn into skeins over the arms of a chair. Make medium size skeins and tie loosely in four places with a stout, thin cotton string. The string shrinks in dyeing and may draw the wool so tightly that the dye cannot penetrate the bundle---allow for that.

Wash the wool in a bath of sal soda (washing soda), one tablespoon to a gallon of water, and any good soap flakes. Do a thorough job of this washing.

Now to remove the old color and give a light colored "bottom" on which to dye. There are several easy methods to use:

(1) Soak the wool overnight in a lukewarm solution of soda ash containing $\frac{1}{4}$ lb. soda ash to $2\frac{1}{2}$ gals. of water. This will remove a considerable number of the more fugitive acid dyes.

(2) Boiling in a solution of ammonia, $\frac{1}{2}$ lb. to $2\frac{1}{2}$ gals. of water, is also effective and does less injury to the fiber.

WALNUTS ---In your yard or the nearby woods, pick up a good big dishpan full of the green or brown walnuts. Soak the mashed hulls over night. Boil this water and the nuts for 30 minutes. Pour the walnut liquor and the nuts into the dye pot. Heat the 4 gal. bath, enter the wool and simmer as for the other colors. Shades of brown and tan result, depending on the amount of nuts used and the time of year they were gathered. The dye is in the hull, bark and the whole nut. I have cooked my brew some each day for two or three days, depending on the shade desired.

ELDERBERRIES make a lovely purple or gray, depending on the amount used and the length of time kept in the dyebath. Two number 12 sacks of berries in bunches will give a nice purple. Boil, cool and strain the berries. Add the juice to the dyebath and proceed as for the other colors.

BLACKEYED SUSANS that bloom so profusely in Aug. and Sept. produce a greenish yellow dye. They are wild coreopsis but they are also known as yellow dyeflower. The same procedure as for marigolds results in a lovely chartreuse.

In all nature, so generous with yellows, tans and browns, we find but one plant which yields blue---**INDIGO**. It is not raised in this country. Indigo is soluble only in acid and rather difficult to use in dyeing.

Most of the reds were obtained by our grandparents from an imported plant--**MADDER**. Madder is easy to use but hard to obtain. Cochineal, the dried bodies of insects obtained from Mexico, will also give red.

A shade of red may be obtained from **POKEBERRIES**. Mordant the wool one hour with vinegar instead of alum, using $\frac{1}{2}$ gal. strong vinegar to 4 gals. of water. The dyebath consists of the juice of 2 to 3 gals. of ripe pokeberries with $\frac{1}{4}$ gal. of strong vinegar. Enter the wet wool and simmer for one hour in the bath to which one teaspoon of copperas has been added. Remove the wool from the bath without wringing. Dry in the sun. Wash yarn and dry again in the sun.

From your own garden you may obtain other shades using approximately 2 lbs. of dye materials for 1 lb. of wool. Not all of these give truly fast colors.

LILY OF THE VALLEY.--YELLOW GREEN

SPINACH.--YELLOW GREEN

NETTLE (ROOT, STALK AND LEAVES)--YELLOW GREEN

GRAPE (FRUIT)--VIOLET

Most of the color gone, the yarn, washed and rinsed, is now prepared for the dye. The yarn must be made ready to receive the color. This is a process called "mordanting." Without it the yarn and dyes will not form a union.

Into a large, clean granite kettle measure 4 gals. of water and tablespoons of household powdered alum, with 1 tablespoon of cream of tartar. Heat the water rather hot to the hand, then put in the skeins of yarn previously wet out. Allow the heat to rise steadily. Hold the pot just under the boil, turning the wool occasionally, for one to one and one-half hours. If you have more than a pound of wool, add alum and cream of tartar proportionately. Do not allow the wool to escape the water--- add more as the pot lowers. Let the wool cool in the alum water, preferably all night, and then rinse.

Now for the fun of dyeing! What color do you wish? What does your back yard afford?

MARIGOLDS--- Pull off the heads, enough to fill a quart pan. Add water to the pan and cook your marigolds from 15 to 20 minutes to

extract the color. In your large, clean granite pot heat 4 gals. of water and pour in your marigold liquor and flower heads. Heat the pot until too hot for the hand comfortably. Enter the wet-out wool, stir and lift--you have a glorious shades of yellow. (Stirring is done with sandpapered wooden sticks.)

Continue the heating process for at least 45 minutes to deepen the color and set it. Too short a process will cause colors to fade more easily. Don't allow the water to boil if you can help it. Keep at the simmer stage to reduce shrinkage of wool. Remove, cool wool, shrinkage again, and wash

in good soap flake suds. Dry in shade.

ONIONS--- Clean all the skins out of your yellow onion bag. Go to the grocer and clean out his onion bin. Get a number 2 sack full. Boil these skins as you did the marigold heads, and follow the same procedure as for the flower dye. This time you have either a gold or a lemon yellow, red onions giving the first and yellow skins the second.



BLACK CURRANT (FRUIT)--RED VIOLET
 PEAR (LEAVES)--YELLOW TAN
 WILLOW BARK--ROSE TAN
 PLUM (FRUIT AND BARK)--RED BROWN
 SORREL (STALK AND LEAVES)--GRAY BLUE

If you do not wish to strip your yarn of its original color but would like to change the color to freshen it, it may be redyed with vegetable dyes. Attention must be paid to the original color so that a green is not dyed red, nor a purple yellow, for complementary colors gray each other. Nor can you dye a light color over a dark one.

Dyeing is fun for you never know just what to expect. You don't always get what you think you should. But whatever color is born within the dyepot will be beautiful, having a charm unobtainable in commercial dyes. /////

MARY FRANCES DAVIDSON HAS TAUGHT CRAFTS FOR THE PAST FOUR YEARS AT OAK RIDGE, TENN., AFTER TEACHING MATH AND OTHER SUBJECTS AT VARIOUS PLACES IN THE SOUTHERN HIGHLANDS. SHE HAS STUDIED IN VARIOUS WORKSHOPS AND HAS WRITTEN A BOOK, THE DYE-POT, BASED ON HER WORK WITH NATURAL DYES. SHE HAS ALSO DEVELOPED A BRISK DEMAND FOR HER HOME DYED YARNS, WITH CUSTOMERS FROM ALASKA TO FLA.



RURAL YOUTH OF U.S.A. MEET OCT. 4-7

The Rural Youth of the U.S.A., an organization of out-of-school older rural youth, meets for its annual Conference at the Jackson's Mill Camp, Weston, W. Va., Oct. 4-7. For information about this important conference, write E. L. Kirkpatrick, 210 Fifth St., Marietta, Ohio.

Craftsman's Fair



MORE THAN 8,700 VISITORS ENTERED THESE DOORS OF THE ASHEVILLE AUDITORIUM TO WATCH THE BEST CRAFTSMEN OF THE SOUTHERN HIGHLANDS AT WORK DURING THE FOUR DAYS CRAFTSMAN'S FAIR THIS YEAR.



AS THEY ENTERED THE AUDITORIUM, VISITORS SAW THIS RE-CREATION OF A MOUNTAIN SCENE INCLUDING A REAL LOG CABIN ON THE STAGE. MRS. LAURA BLAYLOCK IS THE BASKETMAKER WORKING ON THE PORCH.



INSIDE THE BUILDING CRAFTSMEN OF EVERY SORT DEMONSTRATED THEIR CREATIVE SKILL. THESE BRASSTOWN CARVERS WORKED WITH UNHURRIED RAPIDITY...

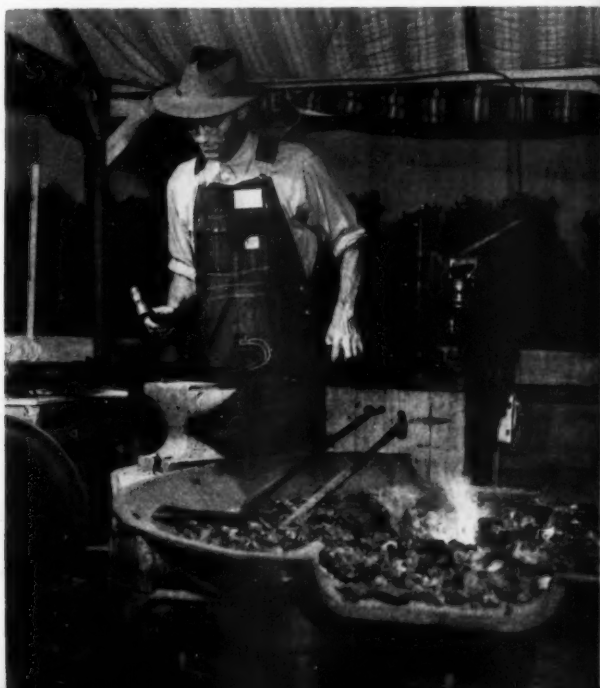
WHILE MR. AND MRS. SHADRACH MACE BUILT AND BOTTOMED MOUNTAIN CHAIRS TOGETHER.





WAIDE MARTIN, ONE OF THE FINEST YOUNG CARVERS TO APPEAR IN RECENT YEARS, CARVES FROM LIFE AS HIS FATHER POSES...

...AND OUTSIDE THE BUILDING, OSCAR CANTRELL SETS UP HIS FORGE AND BEGINS TO TURN OUT METAL WORK THAT IS BOTH STRONG AND BEAUTIFUL.





SKILL DEVELOPED IN A LIFETIME OF CREATIVE EFFORT IS CONCENTRATED ON A SINGLE POT AS W. B. STEPHENS, FOUNDER OF PISGAH POTTERY AND DEAN OF SOUTHERN MOUNTAIN POTTERS, PREPARES IT FOR THE KILN...



AND THE CONCENTRATED WISDOM OF MIND, EYE AND HAND GOES INTO FINISHING THIS PIECE OF JEWELRY CREATED BY JOHN M. BRYAN, A MASTER CRAFTSMAN, AND CRAFT EDITOR OF THIS MAGAZINE.



FAIR VISITORS WERE TREATED TO A RARE SIGHT AS THESE TWO WEAVERS WORKED ON THIS SEVEN FOOT COVERLID LOOM.



ALMOST EVERYONE HAS SEEN A SPINNING WHEEL, BUT "MISS LUCY Q." QUARRIER ACTUALLY SPINS THIS ONE TO THE DELIGHT OF FAIR VISITORS.



THE FAIR WAS NOT MADE UP OF JUST CRAFTSMEN, HOWEVER. FOLK DANCERS, MUSICIANS, FOLK SINGERS, AND STORY TELLERS WERE THERE AS WELL. RICHARD CHASE HOLDS A CROWD SPELLBOUND WITH ONE OF HIS JACK TALES.



THIS PHOTOMONTAGE PERHAPS BEST PICTURES THE HAPPY CONFUSION THAT MANY VISITORS CARRIED AWAY WITH THEM AFTER SEEING SO MANY GRAND PEOPLE HAPPILY AT WORK CREATING A BIT OF BEAUTY IN A TROUBLED WORLD.

(ALL PICTURES IN THIS SERIES BY EDWARD DUPUY, JR., BLACK MOUNTAIN, N.C.)

Governors to See Crafts

Governors from all 48 states and the U.S. Possessions, with their wives and family members, attending their 43rd Governors' Conference in Gatlinburg, Tenn., in early Oct., will be given opportunity to observe noted craftsmen of the Great Smokies turn out their artistic products.

This is being made possible by a group of leading handicraft producers in the gateway resort town who will stage a special craft show during the conference on the Pi Beta Phi Settlement School grounds directly opposite the conference headquarters at the Hotel Greystone.

Douglas Ferguson who, with his skilled wife, operates the Pigeon Forge Pottery adjacent to Gatlinburg, has been named chairman of the Gatlinburg Handcrafters. This group will have the cooperation of the Gatlinburg Chamber of Commerce which is handling local arrangements for the conference, expected to bring upward of 500 people to Gatlinburg.

An exhibit of mountain handicrafts of all kinds, being arranged with the assistance of the Pi Beta Phi School and Miss Marian Heard of the Univ. of Tenn., will be housed in the Pi Beta Phi Health Center. Surrounding this building will be a number of gaily colored carport tents housing the various demonstrators in weaving, pottery, wood-working, whittling, metal and other crafts of the region. There will be no admission charged to visitors, nor will any goods be offered for sale upon the Craft Show grounds, according to Mr. Ferguson.

(MR. LEIPER IS GENERAL MANAGER OF THE CHAMBER OF COMMERCE AT GATLINBURG.)

NOTICE TO WOODCARVERS

Apple Wood Available

The large apple orchard on the Cone Estate, Blowing Rock, N.C., is to be cut. Any Guild member wishing to buy some of the wood from the trunks should apply to Mr. Sam P. Weems, Supt. of the Blue Ridge Parkway, Box 1710, Roanoke 8, Va. He will keep the name of the applicants on file and let them know when the wood is ready.)))))



ABOVE: INTERIOR OF THE QUALLA COOPERATIVE SALESROOM. MRS. JEROME PARKER IS THE SALES GIRL.

Cherokee Craftsmen

by Dinah Smoker Gloyne

THE CHEROKEES ARE skilled craftsmen, and the sale of handmade articles is one of their best sources of income. To assist in the production of high quality handicrafts, the Qualla Arts and Crafts Cooperative was formed in the summer of 1946 with the help of Indian Service personnel. Membership in this organization is entirely Cherokee, and at the time of its organization numbered about 60 skilled craftsmen. The Cooperative now has about 100 active members.

Mr. McKinley Ross, vice-chief of the tribe, is president of the organization. Mr. Goingback Chiltoskey, instructor in the woodworking shop at Cherokee, is the vice-president. Mrs. Ethelyn Saloli, recent graduate from the Arts and Crafts department of Cherokee High School, is the secretary.

Besides providing a year around market for Cherokee handicrafts, the purpose of the Cooperative is to promote higher standards of workmanship and design, to secure better prices for these crafts, and to help the craftsmen solve their production problems. Many of the members market their work entirely through the Cooperative even though they are free to sell their work where they choose.

GOING BACK CHILTOSKEY SURROUNDED BY SOME OF HIS WORK.



COOPERATIVE SHOP AT BOUNDARY TREE

The Qualla Cooperative has a sales room at the Boundary Tree Development, near Cherokee, which is open the year around and handles only Indian made articles. The various sales rooms of the Southern Highland Handicraft Guild, of the which the Cooperative and several Cherokee craftsmen are members, also market Cherokee crafts. In the village and along the highways on the Reservation you'll find small shops which sell Cherokee and mountain crafts.

CHEROKEE CRAFTSMEN

MRS. CAROLINE WOLF WEAVES A CHEROKEE BASKET

As far back as any record is known the Cherokees have made various articles for their own use, and among these are baskets. Cane baskets, with their traditional designs, are still made by certain families on the Reservation. Among the better known cane basket makers are LIZZIE YOUNGBIRD and NANCY BRADLEY. Mrs. Bradley is especially known for her double weave baskets. These baskets mellow with the years and can be used for decades.

Other baskets are made from white oak splits. Several families make split baskets and quite a number of them come from the Big Cove section of the Reservation.

Honey-suckle vines are also used in making baskets and among the better known basket makers in this line is MRS. LUCY GEORGE. All the material used in making these baskets goes through a process of scraping, smoothing and dyeing with vegetable dyes. These baskets are made in a variety of shapes and sizes. Among the most popular are waste, picnic, sewing, market, shopping, roll, wall, flower and magazine baskets.

POTTERY MAKING REVIVED

Another well known craft among the Cherokees is pottery making. In 1890 there were only three potters on the Reservation, but since then there has been a revival of the craft and the Cherokee potters are consciously attempting to make their ware as much like the ancient Cherokee pottery as possible.

One of the best known potters on the Reservation is MRS. MAUD WELCH whose mottled tan and smoky-black pottery is recognized on sight by many. Another well known potter is MRS. AMANDA YOUNGBIRD whose black ware is instantly recognized.

The pottery is formed entirely by modeling without the use of wheel or mould. When the roughly modeled piece is leather-dry, it is whittled down to the desired shape by a knife and then polished with a smooth stone. The pottery is then dried in the sun or in a warm room. When it is dry, it is burned in the firebox of a kitchen stove, which produces an attractive piece of dull black or mottled tan and smoky black. The pottery is not very hard and is too porous to hold water,

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but it finds a ready market because of its unusual shapes and pleasing decorations.

Classes at the Central School are being taught in the making of the high fired glazed pottery, and a small amount of this new ware is being offered for sale in the form of pins, earrings, salt and pepper shakers, and ash trays.

WEAVING REVIVED

Weaving was first taught to the Cherokees when the missionaries came and established schools in the Cherokee Territory. When factory-made goods became plentiful and easy to get, weaving almost became a lost art. However, a few women continued to spin their yarn and knit socks and mittens for their families. Since weaving has been taught in the school, there has been a revival of this craft. A number of women supplement the family income by weaving in their spare time. Looms in the production room of the Cherokee Central School are used by some women, while others have looms in their homes.

As in basketry, so in weaving the women have certain patterns they prefer. Most of the "Road to Soco" designed runners and luncheon sets are made by MRS. CECILIA TAYLOR. MAGGIE BEN specializes in the "Snowflake" runners and luncheon sets while MRS. PEARL SAUNOOKE makes runners, towels and luncheon sets in the "Lace Weave" design. BESSIE WILDCAT weaves all of the cornhusk table mats. Other popular hand woven articles are blankets, rugs, scarves, afghans of wool, runners, luncheon sets and towels of linen, cotton rugs, and rugs woven of burlap bags.

The women also make attractive beadwork in gaily colored beads. Since several women do the beadwork, the list is too long to mention all of them. Several styles of necklaces are made along with buttons, lapel pins, rings, earrings, bracelets in various widths, and a few belts. Only bracelets and belts are woven on looms.

WOOD CARVING

The men of the tribe have long been wood carvers. Native woods of walnut, apple, maple, cherry and holly are used for carving amusing, life-like animals. One of the most popular small carvings is the pig done by JAMES CROWE. Among the larger items are the bookends carved by WATTY CHILTOSKIE. His brother, GOINGBACK, is also a well known craftsman in woodwork.

Another popular item is the large, oval shaped salad bowl and the individual salad bowls of cherry made by the JOHN CATOLSTER family. JOE OWLE and his wife specialize in hand carved dolls which have jointed arms and legs, and are dressed in native costume. Other articles made by native woodworkers are plates, boxes, napkin rings,

tie slides, paper knives, carved pins, carved and painted canes, salad folks and spoons, and souvenir articles such as bows, arrows, quivers, and miniature ball sticks.

Metalwork is a new craft learned by the Cherokees. They use iron to make attractive floor and table lamps, coffee tables, flower stands, fireplace sets, candle holders, magazine racks, forks, wall brackets and other articles. They use copper for bowls of various sizes and styles, candle holders, ash trays, flower holders and paper knives. ARCH MILLER finished his training at the Cherokee High School metal shop under the direction of Mr. Sneigocki and now has a shop of his own where he makes his wares to sell.

Other articles made by the Indians you may find on the reservation include aprons, skirts, dolls, pin cushions, braided rugs, blow guns, drums, tomahawks, chairs, fly swatters and wall hangings. /////

DINAH SMOKER GLOYNE IS A FULL-BLOOD CHEROKEE AND IS A NATIVE OF SNOWBIRD IN GRAHAM CO., N.C. AFTER GRADUATION FROM CHEROKEE INDIAN HIGH SCHOOL AND BACONE COLLEGE, SHE MARRIED DANIEL GLOYNE, A NATIVE OF CHEROKEE. BESIDES MAKING A HOME, MRS. GLOYNE WORKS AT THE QUALLA COOPERATIVE SALES ROOM AND DOES MUCH CHURCH WORK. /////

BELOW: WATTY CHILTOSKIE'S FAMILY WATCHES AS HE CARVES A BOOKEND IN THE DOORWAY OF HIS SHOP AT CHEROKEE, N.C.



New Guild Shop

by Florence Goodell

MR. and Mrs. Ralph Smith and Mrs. Evelyn Hammon of Bryson City, N. C. opened the *PARKWAY CRAFT CENTER* on the Cone Estate at Blowing Rock, N. C., on August first. This is a summer shop. Besides sale, it is planned for the future to have an exhibit of highland handicrafts and other pertinent material, as well as demonstrations from time to time of various crafts and related folk arts, including dancing and music. Penland Weavers and Potters, Watauga Industries and other Guild members have agreed to cooperate. The plan is to give visitors an opportunity to learn some of the crafts. Perhaps some day we may have producers operating there all summer.

This opportunity for a new shop was made possible by Mr. Sam Weems, Supt. of the Blue Ridge Highway, and is evidence of the growing appreciation by government agencies and others of the work which the Guild is trying to do.

The *CENTER* will not only provide one more outlet for Guild-made articles, but an opportunity for the neighbors and summer visitors to enjoy a worth-while program and to learn about the best products of the Southern Highlands. In this way it fulfills the objects of Guild, both in education and marketing, as well as the Cone Estate's desire to furnish entertainment and instruction for the people living in that area.

Guild members and others interested in its work who may wish to help make this project a success are invited to get in touch with Mrs. Ralph Smith, *PARKWAY CRAFT CENTER*, Blowing Rock, N. C. and find out the needs. There is no furniture or other equipment on the place. As everyone knows, the Guild has no money to invest. A friend has given \$250 toward the establishment of the *CENTER* and is lending \$750 more until such time as it becomes a paying shop. Someone else has given a loom which will be used in the new shop.

The Sales Committee is counting on cooperation from Guild members in this new undertaking.

Fall Guild Meeting

PLACE: Penland School of Handicrafts, Penland, N. C. Make reservations by writing Miss Lucy Morgan at the above address.

DATE: October 12-13, 1951. Committee will meet during afternoon and evening of Thursday, Oct. 11

Members, watch for your notice. Everyone interested in Southern Highland Crafts is cordially invited to attend.

Hand-Weaving Today

by Tina I. McMorran

INTEREST IN HAND-WEAVING IS AT AN ALL TIME HIGH. Do we of the Southern Highlands appreciate the fact that we are the very heart of that home industry? We are, or should be, leading the procession. We have by far the greatest number of weavers per state. Can we not also aspire to take the lead in quality of output? Many of the old crafts are being revived, but none of them is more rewarding in cash return; any weaver will agree that none offers greater personal satisfaction.

We need not yield first place to any state if we take advantage of the leadership offered through our many schools, production centers, and our own Guild, through the able instruction provided in the Craft Education program.

One criticism of our mountain weaving has been that it has not kept abreast of the times. This problem has been largely overcome through the help given by our trained workers. Many production centers have their own designers or managers who are trained in their field. Organized groups can always get instruction through extension service and adult education programs. Summer workshops are springing up like mushrooms across the land. We have two or three of the best within our own area. Pi Beta Phi and the Univ. of Tenn. sponsor one in Gatlinburg in which weaving classes lead all other courses two-to-one and are always the first classes to be filled.

Having reached a level of which we can be proud, we can tell the world about it through our excellent sales outlets and our annual Handicraft Fair. No other area can boast such opportunities for getting crafts before so large a segment of the buying public.

To the many settlement schools scattered throughout the Southern Highlands goes much of the credit for reviving interest in the old crafts, many of which were almost lost arts. These schools have searched out the workers and helped find markets for their wares. One of the first of these was the Pi Beta Phi School which started its weaving program in the early twenties,

bringing in a trained director and working for outside sales outlets. Their record has been one of steady progress from the six or eight weavers in the beginning to a record high of 125 supplied at one time. Pay for these workers has varied from a high of \$75 per month in 1936 to \$180 for the same period of work this year. Even allowing for the inflated dollar, this shows a great increase in sales as well as greater skill and speed in the weaver.

These extra dollars have brought many added comforts for those living in remote areas. Sometimes it has meant the bare necessities of life, at other times more modern equipment in the home or an added room to a too-small house. One worker recently sent a message saying she would be unable to weave that week. After earning enough for a new electric stove, she had waited a year for the electric lines to be connected. She now had electricity and must try out her new stove.

INSTRUCTION GIVEN AT PI BETA PHI

Pi Beta Phi now provides an art instructor for the high school so that these crafts can be passed on to the younger group. Arrow Craft now has one of these graduate students as assistant to the designer. A special effort is made to provide weaving for the young workers. Once we had four generations of one family weaving at the same time. Our record now is a mother and nine daughters who are all expert weavers!

SEVIER COUNTY IS WEAVING CENTER

While no accurate figures can be given, Sevier Co., Tenn., probably has more weavers per square mile than any equal area in the U.S., and Gatlinburg is the busiest spot in that county. Besides the payroll of Arrow Craft, one of the highest in diversified weaving, the bag industry has brought work to thousands who could not otherwise be supplied. Loom making is a side industry which has benefited by this increase.

More and more recognition is being given our efforts by leading magazines and newspapers who send writers and reporters with photographers to obtain stories. The past year has seen the start of a new magazine devoted to the problems of the hand-weaver. *THE HANDWEAVER & CRAFTSMAN* is a well illustrated magazine of great interest. It gives us reports from all sections of the country on

THIS DOSSAL IS A SAMPLE OF THE WORK DONE BY TINA I. McMORRAN AT THE PI BETA PHI SCHOOL. SHE DESIGNED AND WOVE IT, WITH ASSISTANCE FROM MISS BERTA FREY IN LEARNING THE TECHNIQUE, AS A MEMORIAL GIFT FOR THE NEW METHODIST CHURCH IN GATLINBURG. IT IS 6½' X 9½' IN SIZE AND IS DONE IN GREEN SILK AND METALLIC ON A LINEN WARP.

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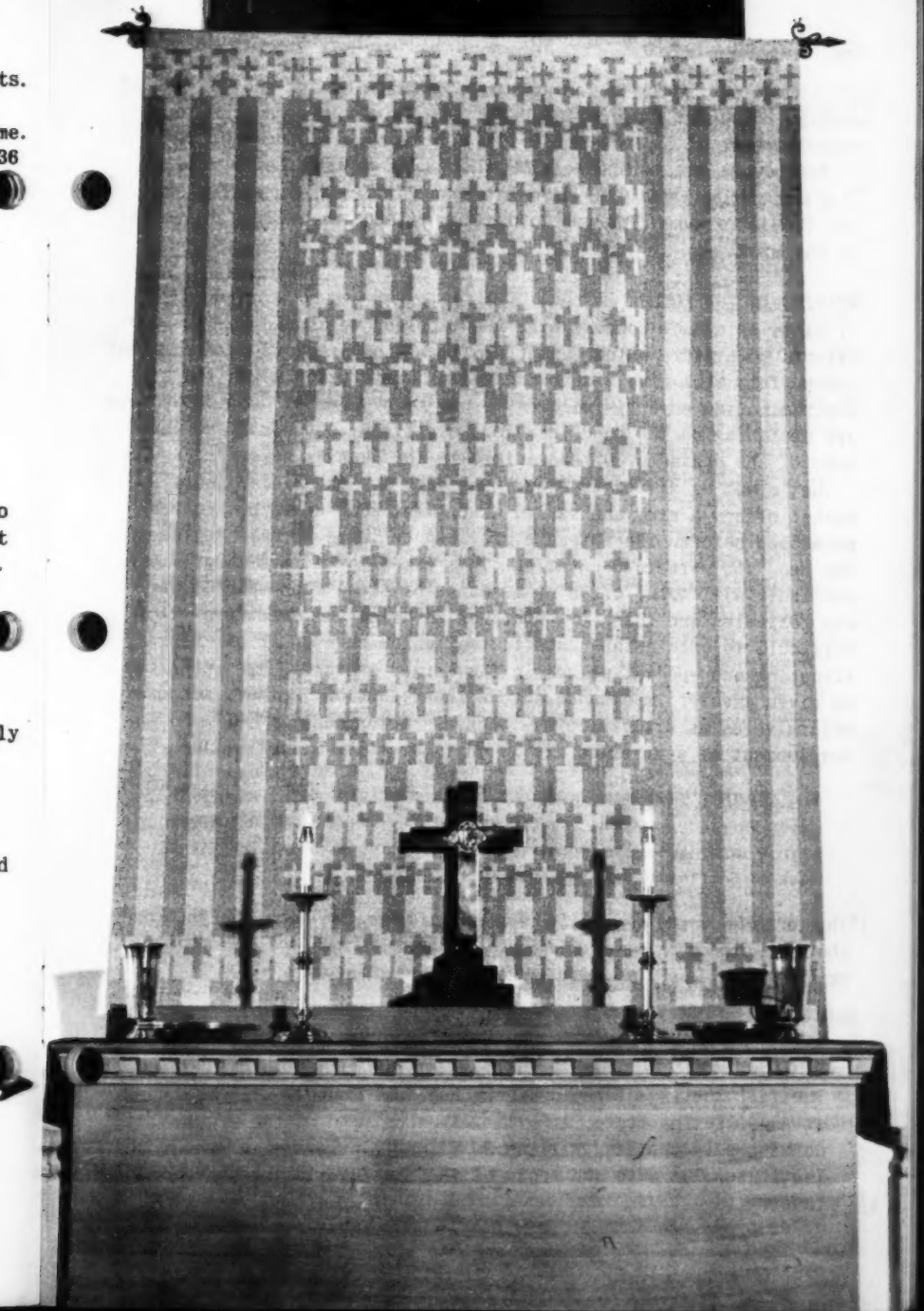
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all phases of the craft, as well as news of exhibits and sources of supply. A special rate of \$3.50 per year is given to guilds or schools where 25 or more subscriptions are ordered together.

And now we are to share in *MOUNTAIN LIFE & WORK*. Let's make it a publication which will have interest for craftsmen everywhere and then give subscriptions to distant friends as well as to those in the area.

WEAVING IN THE FUTURE

Since we cannot compete with the machine, we should confine our efforts to a style which cannot profitably be produced by mechanical means. This will give a more individual article for which the discriminating buyer is willing to pay more. Some of our top weavers are designing on the hand-loom for adaptation to power looms, but some of the character often is lost in the change.

Let's not be afraid to experiment with new materials. Today's market offers a rich and varied assortment such as we have never possessed before. The interest provided by these threads replaces the need for pattern decoration. This makes for a more imaginative and individual work, often at a saving of time. Too, some of our old reliables are going to be higher in price and sometimes difficult to obtain; thus substitutes, which have their own classification and special prizes in the larger exhibits, are going to be given greater importance in the newer fabrics. Perhaps someone will give us an article on the progress being made in the development of synthetics. It is an interesting story!))))

THE AUTHOR: TINA McMORRAN IS DESIGNER AND WEAVING DIRECTOR, ARROW CRAFT SHOP, PI BETA PHI SCHOOL, GATLINBURG. IN ADDITION SHE WORKS WITH A LARGE NUMBER OF MOUNTAIN WEAVERS IN THEIR HOMES. SHE HAS BEEN AT GATLINBURG FOR THREE YEARS.

((This article is one of a series dealing with the work---and the thinking-- that is going on in our Highland craft centers today. Look for other articles in this series in future editions of this magazine.))

KENTUCKY REGIONAL COUNCIL MEETS AT ANNVILLE INSTITUTE

The fall meeting of the Kentucky Regional Council will meet at Annnville Institute, Annnville, Ky. Chairman of the Program Committee is the Rev. William J. Hilmert, principal of the Institute. The date and topic of the meeting will be announced later.

Mountain Workers Honored

Miss Lucy Morgan

AN HONORARY DEGREE OF DOCTOR OF HUMANITIES was conferred June 16 on Miss Lucy Morgan by the Central Michigan College of Education, Mount Pleasant, Mich. Miss Morgan, director of the Penland School of Handicrafts, Penland, N.C., is a graduate of the State Normal in Mount Pleasant.

Following post graduate study in psychology at the Univ. of Chicago, Miss Morgan taught subnormal children in Havre, Mont. Later she joined her brother, the Rev. Rufus Morgan at Penland, where she taught in the industrial school for boys and girls.

Sharing her brother's dream of reviving the decaying arts and crafts of the mountain people, she began to instruct the women of the community in weaving. From this small beginning grew the Penland School of Handicrafts, the largest institution of its kind in America, built without endowment.

"Miss Lucy," as she is known to her many friends, is one of the founders and a Charter Member of the Southern Highland Handicraft Guild.)))))

Miss Lula Hale

MISS LULA M. HALE was given a Citation of Honor by Berea College during graduation exercises there. She was honored as a "lover of beauty in the life of the hills and valleys of the Southern Highlands; a good neighbor who has shared sorrows and hazards, joys and triumphs of those who live in Eastern Ky.; a creative-minded daughter of pioneers, herself a pioneer in human relations and human betterment."

In presenting her for the Citation, Frank Smith told of her early work at Hindman and Quicksand, and then of what she has done at

Homeplace.

"The Homeplace program has lead to the enrichment of life, not merely along Troublesome Creek, but within a wide radius beyond. The many parts of this program have meet important needs of community living---bookmobiles making 65,000 loans last year in Breathitt, Perry and Wolfe Counties ; half the homemakers on Troublesome Creek receiving home economics training, many of them in their own farm kitchens; health education, clinics, and now a modern 21-bed hospital well staffed; better farming in the community as a result of the Homeplace program; a woodworking shop for the boys; a community room where folks come to dance and sing and talk things over.")))))

Samuel Vander Meer

CENTRE COLLEGE CONFERRED THE DEGREE OF DOCTOR OF DIVINITY on the Rev. Samuel Vander Meer at its recent graduation. Dr. J. Rice Cowan read the citation:

"Born in the Netherlands, Samuel Vander Meer migrated to this country with his parents and their family as a boy. Early in life he decided on Christian service as his job and in 1923 found himself in the mountains of Eastern Ky., first at Buckhorn and than as teacher and preacher at Morris Fork in Breathitt County. In 1927 he was ordained as a Presbyterian minister. In the same year also he built the Community House at Morris Fork, organized a church and enlarged the scope of the work of the center by marrying the public health nurse of nearby Leslie County, Miss Nola Pease.

In addition to the school, the church and now the health center under Mrs. Vander Meer's direction, experimental agriculture was included as part of the job. In 1929 with gifts of lumber, money, but largely of labor, a beautiful stone community church building was erected. It is no overstatement to say that the whole life of Morris Fork has been transformed through the consecrated service over the years of Mr. and Mrs. Vander Meer."

Dr. Cowan went on to point out that the minister was named Rural Minister of the Year in the state of Ky. in 1949, that he has served as state president of the Christian Endeavor Union, and that he has been honored by several publications as an example of the best in mountain work.)))))

John C. Campbell Anniversary

A 25TH ANNIVERSARY should always be an interesting occasion; one of those rare times when an institution may rightly pause for a moment, glance backward and gather strength for the pull ahead. It should also bring together in pleasant reunion friends old and new; those from a distance and nearby neighbors.

So it was in Brasstown, N.C., over the weekend of May 4-6, when John C. Campbell Folk School celebrated its first quarter-century. The groups which filled the beautiful Community Room were evidence of the Folk School's many connections and of the activities into which its roots have spread and taken hold. Former students and community neighbors joined citizens from the county seats of Cherokee and Clay counties. Agents from the State Agricultural Extension Service were present and a number of local ministers took part in the meetings.

We can not enumerate them all, but those who came from other mountain institutions, from the Southern Highland Handicraft Guild, and from the mountain recreation movement reminded us of the close tie which the School has always had with the Council of Southern Mountain Workers, founded by John C. Campbell, in whose honor and memory the School is named.

MRS. JOHN C. CAMPBELL AT THE RECENT ANNIVERSARY CELEBRATIONS.



To those friends who have known the School from the days of its founding by Olive Dame Campbell and Marguerite Butler, there were amazing changes to think upon: better roads, the TVA, and northern industry pushing into the area. The school has tried to cooperate with other groups when possible, but at some points the School's influence has been direct. In her opening greetings, Mrs. Campbell indicated some of these.

COOPERATIVE A SUCCESS

The Mountain Valley Cooperative, for instance, came into being by the merger of two small farmers' cooperatives which had been started and pushed by the School staff, who continued to back the larger organization for many years. The "Coop" has had a tremendous share in the agricultural development of the section and its services are much in demand. Without it the poultry and dairy industries of the area would not have gained the firm foothold which they now have. The manager, Wayne Holland, and several of the personnel are former Folk School students, though the Cooperative is independent of the School.

Guided by the School and under Murrial Martin's direction, handicrafts-- particularly carved animals-- has brought recognition and economic return to an amazing number of folk in Clay and Cherokee counties, though they themselves might place an equally high value on the intangible gains which have come to them because of their skills.

Singing games and folk singing were natural developments in an area with the particular traditions of our Southern Mountains. Folk dancing was started for our own pleasure at the School, but the need elsewhere was so great that the services of Georg Bidstrup and later of Marguerite Butler Bidstrup were more and more called upon. The mountain recreation movement has been tremendously influenced by what began simply in Brasstown.

One of the props upon which the School will lean in the future is the young people in the community and especially upon those who are former students. Through the School's Student Loan Fund a number have been able to buy farms and establish themselves upon the land. They are the core and heart of the Folk School, which has sought-- to borrow a Danish phrase-- "to quicken, enliven and enlighten" them, in the belief that once stimulated they will pour fresh energy and enthusiasm into the growing and developing community.

BANNERMAN SPEAKS

On the first evening, Dr. Arthur Bannerman spoke on "Education in the Southern Highlands" pointing out some of the experimental work of his own institution, Warren Wilson College. The Round Table on Sat. morning focused on "The Region's Needs and Possibilities." It was opened with the splendid colored slides of Rural Life for which W.M. Landess, from TVA's Division of Agricultural Relations, is so well known.

Miss Amy Woodruff, Director of the Craft Education Program of the Southern Highland Handicraft Guild spoke of the place of handicrafts in the country, emphasizing the characteristics and qualities which they often develop in craftsmen.

Dr. William B. Jones, Jr., professor of sociology at the Univ. of Tenn., dwelt upon "Citizenship," pointing out the need for a genuine give and take between an institution and its community and the responsibility of each toward the other. Dr. Fred L. Brownlee, retired Executive Secretary of the American Missionary Association, rounded out the discussion with the place of religion in rural life.

Meetings alternated with delightful and more informal gatherings. In spite of a cool wind, some 260 folk gathered in the open for the Remembrance Luncheon which honored those neighbors who had given land and labor to the School in the early years. We missed the presence of many of them and were glad to have them represented by their sons and daughters. Their names are faithfully recorded upon a scroll, and the special friendship they held for the School in the early days will not be forgotten.

At different points throughout the Anniversary, Edna Ritchie delighted us in her leading of the singing, but particularly following tea at the Director's home when we sang familiar folk songs to our hearts' content.

Kermit Hunter of Chapel Hill, author of *Unto These Hills*, the remarkable Cherokee pageant, held the attention of the large group who came to hear him speak Saturday night on "Keeping the Creative Spirit Alive in Today's World," a timely topic for a folk school.

After each evening meeting the chairs were pulled back and Georg and Marguerite Bidstrup called for a "Beeg Circle." On to the floor trooped the inveterate enthusiasts, those who are young in years, and those whose spirits will never allow them to grow old. An hour of fun and relaxation brought the busy days to a close.

The final Anniversary meeting was on Sunday morning when Fred Brownlee directed the Religious Service in which the congregation and the minister of the Little Brasstown Church participated. It

was fitting that Mr. Brownlee should do this, for he has been a member of the Board of Directors of the School since its first year. And no one has had greater faith in its ideals and possibilities. He paid tribute to the personalities who have shaped the past: those in Denmark who first envisioned such a school for young adults; John C. Campbell who saw its significance for the Southern Highlands, and Olive Campbell and Marguerite Bidstrup who brought it to Brasstown.

HOWARD KESTER IS NEW DIRECTOR



Today the leadership of the school has been entrusted to a new director, Howard Kester who is ably assisted by his wife, Alice. They come to us from a year in New York City where he was head of the Displaced Persons work of the Congregational Christian Churches. Prior to that, he and Mrs. Kester were principals of Penn School at St. Helena, S.C. Their interest in rural life is well known to the many readers of this magazine.



Florence Goodell

FLORENCE GOODELL, better known to hundreds of people in the Mountains as Goody, is retiring from her work in the Council and the Guild at the end of her vacation September 1. She has devoted many years to work in communities within the Mountains as well as to organizations working in the Highlands. During the past few years she has worked as executive director of the Council and in the Guild office as well.

She has always worked with rare good humor and a feeling for people. She will assist the setting up of the new Council office in Berea during the fall. She will live in her home town of East Orange, N.J., after her retirement.

EDUCATION

Grazia Combs, Editor

Mental Health Workshop

by Barry T. Jensen

WHAT CAN BE DONE to promote the mental health of pupils in Harlan County Schools?" That was the question faced by 41 teachers in a workshop sponsored by the Harlan County School, the Kentucky Board of Health, and the Division of University Extension of the University of Kentucky early this summer.

The professional staff included Dr. Jess Cusick and Mr. James Cottrell of the Mental Health Division of the State Board of Health, and the writer. As they could spare time from other duties, services were contributed by Mr. Malcolm Army, psychiatric social worker for the State Board of Health, and Miss Ruby Carter, Director of Child Study, Harlan County Schools. Teachers attending the workshop represented many schools in the county, including the Pine Mountain Settlement School.

The staff planned to help the teachers work on specific problems facing them in their daily jobs, so five teams of seven to nine persons were formed as working units. Considerable time was spent introducing the idea of group work. Training in group work was carried out through discussions and the showing of movies which indicated how democratic groups function.

Facilities at the workshop included about two dozen films related to the general subject, a library of nearly 100 relevant books, a large number of pamphlets, plus a "home" classroom for each group, a library room and a projection room which doubled for a general meeting room.

General procedure of the workshop consisted of talks by the staff on major problems such as *Bases of Behavior*, *Factors Related to Mental Health*, *Mental Hygiene Projects in Operation*, and *What Can Harlan County Teachers Do?* followed by study of specific problems such as *The Role of Motivation and Teaching* and *Respect for the Rights of Others* selected by each team.

At the conclusion of each period of study the teams presented reports summarizing their findings and each report was followed by general discussion. Members of the staff served as "floating consultants," moving from team to team to ask questions, make explanations, suggest source materials, and render whatever help was desired.

Early in the workshop it became apparent from remarks made by participants and from reports that many, if not most, of the members were formulating conclusions about behavior of students actually experienced in the classroom. Most persons accepted the proposition that behavior is caused and is not just a whim of the person being observed. It became a very common thing to hear students discussing the basic factors underlying any behavior situation.

Another general conclusion seemed to be that mental illness often results from inability to handle frustrations. Pupils are frustrated when they cannot do what they are motivated to do because of personal inability, inhibitions due to social customs, pressure from family and school, or failure to understand others. One report concluded that it is necessary to help a person develop desires and aims in line with what is possible and that teachers and parents should respect each child's capacities and needs instead of trying to force their own goals upon the youngsters.

One team report dealt with the problem of school-community relations, and showed that conflicts may arise if changes in the school program are in conflict with community mores, religious principles and other traditions. They expressed the opinion that, if parents could be invited to participate in planning and if the parents' point of view were respected, there would be less conflict.

Still another group concluded that children should know the limits within which they are free to act and that they should be taught to observe these limits. One set of limits is related to honesty, defined as RESPECT FOR THE RIGHTS OF OTHERS. The team dealing with this topic indicated that honesty could be taught by the use of sociodrama, student government, and other types of experiences in which study could be made of the rights of all persons involved in a social situation.

Another team suggested the student council as a means of dealing with pupil problems. If pupils make their own rules governing playground behavior, they are more likely to accept them and there is little if any need for teachers to enforce these rules. In studying such problems, pupils might be helped to see causes for behavior and thus come to a better understanding of each other. Part of the general discussion which followed the report dealt with the problem of teacher participation in the student council. The group felt that the faculty representative is an interpreter of

administrative policy, not the law-maker.

Another report considered the problem of guidance by the teacher. It pointed out that too little direction of pupils can be as frustrating as too much dictation. In either situation the pupil is not helped to attain his own goals.

One of the teams noted that physical illnesses are often a protest against tensions in the environment and are a way of meeting a problem which the person cannot handle effectively. These illnesses are often, along with discipline problems, symptoms of conflict between an individual's needs and his environment. A wise teacher looks for the causes of behavior rather than merely treating the surface aspects. It was, however, recognized that there are times when emergency action must be taken to stop a dangerous or destructive form of behavior. Often by dealing with the problem in a way which treats the causes, even an emergency reaction may prevent the need for later disciplinary action.

The last phase of the workshop dealt with specific ways in which pupils could be helped in Harlan County. Some of the suggestions have been reported above. The general view was that the pupils need to understand behavior and should be taught to look for causes instead of symptoms. In fact, all of us could be happier if we tried to deal with causes instead of treating symptoms.)))))

(DR. JENSEN IS ASSISTANT PROFESSOR OF EDUCATIONAL PSYCHOLOGY
AT THE UNIVERSITY OF KENTUCKY, LEXINGTON.)

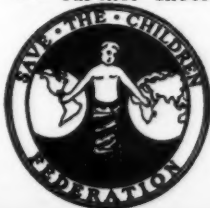
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RECREATION

Frank Smith, Editor

The Running Set

HAVE YOU EVER WONDERED how the *Running Set* became so widely known and how it came to be known by its present name? It was Cecil Sharp, the great English collector of dances and songs who helped to popularize the term, *Running Set*. He gives an interesting account of the first time he witnessed this mountain square dance:

It was danced one evening after dark on the porch of one of the largest houses of the Pine Mountain School with only one dim lantern to light up the scene. But the moon streamed fitfully in lighting up the mountain peaks in the background and, casting its mysterious light over the proceedings, seemed to exaggerate the wildness and the break-neck speed of the dancers as they whirled through the mazes of the dance. There was no music, only the stamping and clapping of the onlookers, but when one of the emotional crises of the dance was reached...the air seemed literally to pulsate with the rhythm of the 'patters' and the tramp of the dancers' feet, while, over and above it all, penetrating through the din, floated the even, falsetto tones of the Caller, calmly and unexcitedly reciting his directions."

Incidentally, Cecil Sharp was a prophet honored in his own Country. Cambridge Univ. conferred the honorary degree of Master of Music in 1923, and part of the presentation speech was as follows:

"... He went round the farms and villages, and by his friendliness and sympathy induced the elder generation to sing him their songs. And it was the same in the Appalachian Mountains: he sought, found and preserved the songs of a countryside where they had never forgotten the language and customs of their forefathers. These live again in his description and on our lips, and now everybody loves singing what by indifference and forgetfulness was all but lost."

folk tales for telling...

((((THIS WITCH STORY CONTAINS THE WIDELY KNOWN MOTIF OF THE MAGIC OBSTACLES DROPPED BEHIND IN FLIGHT TO IMPEDE THE PURSUER. IN SOME STORIES A SIMPLE COMB IS DROPPED AND A THICK FOREST SPRINGS UP: A FLINT AND A ROARING FIRE LEAPS UP. ALMOST EVERY IMPORTANT EUROPEAN COLLECTION CONTAINS A STORY LIKE "MERRYWISE," AND THERE IS ONE IN THE "JACK TALES." THIS STORY WAS TOLD BY JANE MUNCY, AGE ELEVEN, HYDEN, KY.)))))

Merrywise

ONCE UPON A TIME there was a little boy who had two brothers, Tom and Bill, and his name was Merrywise. While they were living in a little town, their mother died. They didn't have no where to go and had no one stay with. Their neighbor was a very kind woman and she asked Merrywise to stay with her while his two brothers went out to seek their fortune, but he wouldn't stay. So they were bound to take him with them. He went and after they had travelled for a long time they came to a house and knocked on the door. An old woman came to the door who had long hair, and a long nose and she was real ugly. Merrywise says, "May we stay all night here?"

And she said, "Yes, little boy. You're so cute I believe I'll let you be my little grandson."

And he said, "All right, granny."

So they went into the house. And it came night and they got ready to lie down. Now this old woman happened to be a witch. And she loved to kill people and she was going to kill Tom and Bill. So she put red caps on Tom and Bill. She had two boys and she put white caps on them. And she told Merrywise he must sleep with her.

So the old witch and Merrywise lay down in the bed and the four boys lay down in the floor with their red caps and white caps on. Tom and Bill fell sound asleep and Merrywise did too. But in the middle of the night he woke up. Something was bothering him and he looked up and saw the old woman sitting on the edge of the bed. She was mumbling in a low voice, "I'll get up and whet my knife; I'll get up and whet my knife."

And when he heard this he said, "I'll get up with you, granny."

She said, "No, you go back to sleep."

And he said, "No, I'm not sleepy."

And she said, " I'll go back to sleep with you. "

And so they lay back down, and soon he heard her snore. When he knew she was asleep he got up and kicked his brothers and woke them up, and changed their caps with the witch's two boys, and said, "You be ready to go when I wake you up. "

He went back to bed and started to snore, too, to pretend like he was asleep. And the old woman that he called granny woke up and sat on the edge of the bed and begin to say, " I'll get up and whet my knife; I'll get up and whet my knife. "

Merrywise heard her, but he kept on pretending like he was asleep. She thought he was sound asleep, so she went over and looked at the boys and when she found the ones with the red caps on, she cut off their heads. She thought they were Tom and Bill, but really they were her two boys. She went back to bed pleased and contented and lay down and went to sleep.



Merrywise got up just as soon as he heard her snore once more and he kicked his brothers and they got up and went out.

And as they went through the chicken yard, Tom picked up an egg. As they came out the gate Bill picked up a rock, and as they got down the path Merrywise picked up a hickory nut. And they came on and travelled and travelled until it was almost the middle of the next day. But the woman had not found out until then that it was her boys she had killed and not Tom and Bill. She made a storm and put on her seven-mile-step boots and started after them. Soon she gained up with them, and when she did she said, " I'll get you this time. "

And then Bill threw down his rock and a great rock wall sprang up around her. She cried and cried and screamed for all the beasts of the forest to come and beat a hole big enough for her to crawl through. And after a few days they came and they got a hole beat through so she could get out.

She crawled through the hole and started out again with her seven-mile steps, seven-mile steps, seven-mile steps.

And pretty soon she caught up with them again. Then Tom threw down his egg and a great river of egg yellow came around her. She couldn't see the shore, so she screamed and cried and hollered for all the beasts of the forest to hear and they came and licked a path big enough for her to come through, and she came through and went on.

As soon as she caught up with them again with her seven-mile-step boots, Merrywise threw down his hickory nut and a great hickory forest sprang up and they ran up one of the trees. And she said, "Well, if you're going to do that I can too." So when they ran up the trees she ran up after them. They ran down the other side and she ran down and they ran up another tree. And she said, "I won't run after you any more. My legs are give out and I don't have to run after you any more."

So she took a funny looking magic bag out of her pocket and opened it up and said, "Bill, jump down into my Puddin-tuddin bag!"

And Bill said, "All right." So he jumped down into the bag.

And then she said, "Tom, jump down into my Puddin-tuddin bag."

And Tom had to jump down into it. And she said, "Merrywise, jump down into my Puddin-tuddin bag!"

And he said, "I won't do it, granny. I won't obey you."

So she said, "Well, I'll come up after you."

She ran up one side of the tree and Merrywise ran down and up another and then another. And they ran on up and down the trees until she got tired. When he ran down the last time he ran to the bag and pulled his brothers out of the bag and opened it up and said, "Granny, jump down into my Puddin-tuddin bag!"

And she jumped down into it and they put rocks in the bag and tied her up and threw her in the river and killed her. And they went back to their house and lived happily ever after.)))))

Good Old Days?

During the early colonial days in this country the concept that play was a form of idleness took such deep root that even the play of children was considered undesirable. The laws of the day were harsh and uncompromising. The early fathers legislated against the common May Pole, walking for pleasure, hunting and fishing on Sunday. They forbid acting in or showing stage plays under threat of heavy fine. Stage coaches were not permitted to travel on Sunday under the threat of seizure and one could be restricted from even walking in the fields on the Sabbath.

---James A. Wyllie

folk songs for singing...



Lolly - too - dum---

As I went out one morning to
 take the morning air, Lolly-too-dum,
 too-dum, too-Lolly-day. As I went out one
 morning to take the morning air, I
 heard a widow-woman talkin' to her
 daughter fair, Lolly-too-dum, too dum,
 Lolly-too-dum day.

you better go wash them dishes and hush that
clattering tongue;
I know you want to marry and that you are too young.

I'm sixteen now & over, & that you will allow;
I must & I will get married, for I'm in the notion now.

you might be in the notion but where'd you get your man?
Never you mind, dear mother, I could get that handsome Sam.

Suppose Sam was to slight you as you did him before?
O, never fear, dear mother, I could get a dozen more:

There's doctors & lawyers & men of high degree;
Some wants to marry, & some would marry me.

Then there's peddlers & tinkers & boys for the plow--
Lordy mercy, mammy! the fit comes on me now!

Now my daughter's married and well for to do,
Gather 'round, young fellers, I'm on the market too!

This old ballad is taken from the Pine Mountain Calendar for 1952, called "A Year of Songs." This 32 page calendar contains a folk song for each month, illustrated by Mrs. Burton Rogers, staff artist for this magazine. Several of the songs in this booklet were collected from students and neighbors in the early days of the Pine Mountain Settlement School. These calendars are ready for immediate delivery and may be ordered from Pine Mountain Settlement School, Pine Mountain, Harlan County, Ky., for 50¢ per copy.)))))

RECREATION LEADERS VISIT EUROPE

Mr. and Mrs. Frank Smith and Mrs. Raymond McLain are in Europe this summer taking part in the folk art activities there. Mrs. McLain and Mr. Smith will be on the staff of an Anglo-American Dance School at Barford, near Stratford.

The Smiths will visit and take part in the Stratford-on-Avon Folk Dance Festival, the Edinburgh Festival, the Highland Games and St. Fagan's Folk Festival in Wales, and the three day ceremony known as the Morris Ring at Oxford.

In addition, Mr. and Mrs. Smith will study village life and folk art in Devonshire and Cornwall, and they will also go to Denmark to study new movements in Danish folk dancing. .

Mrs. McLain is guiding a group of students in Europe in addition to taking part in some of the folk festivals there this summer and going to Yugoslavia as a representative of the American Folklore Society in September.)))))

Good Words About Dancing

The Rev. and Mrs. Leon D. Sanborne of Union Church, Berea, are enthusiastic members of the Faculty Folk Dance Group at Berea College. Mr. Sanborne recently preached on "The Beauty of the Earth" dealing with the beauty in nature and the beauty that man creates as one of the keys to the Kingdom of God. Among the fine arts, dancing was given its due. Here are Mr. Sanborne's words:

When I join the students or faculty in those Country Dances (which I love to do), I feel that in the rhythm, grace and beauty with which they are executed we are expressing the rhythm so evident in all of God's world: in human life and movement; in the seasons of the year; in the rise and fall of emotions; in the ebb and flow of the tide. My exhilaration in such dancing---though imperfectly done---is not just physical. It seems to relate me to the movement and life of God...The beauty of the dance, when thus related to God and His divine order, is a Key to His Kingdom.



COUNTRY DANCES OF TODAY--BOOK 2 is now available from the Country Dance Society of America, 31 Union Square West, New York 3, N.Y. The book contains 15 English and two American dances and a tune for each, including *La Russe*, *Rifleman*, *Drops of Brandy* and over a dozen others. Cost is 50¢.

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Handweaver
and Craftsman

CUMBERLAND WATERS

I drink of waters, first and last,
Mountain primed and mineral clear,
Pure rock wherein the look is cast
Of meadow calm and upland wear,
Aspects of enduring, old fields' care.
Though streams go clouded with their past
The source is here.

No water witched by hazel prong
Has raised my thirst for song;
No engine flocked for haste
Clocks my slow use of force.
This has a river's downward course.
This song is spoken young;
This word is spoken at the source.

Albert Stewart

MR. STEWART IS A STUDENT AT THE UNIV. OF KY.
FROM KNOTT.COUNTY, KY.

The Changing Highlands

Many people imagine the Southern Mountains to be a region in which a fixed and static culture exists in splendid isolation, unmoved and unmovable. Most people outside the region picture the "mountaineer" as the tired Zeke of the Esquire cartoons, Snuffy Smith of the daily comics, or Lil' Abner who is vaguely suspected of having been brought into the Mountains as a child since it seems unreasonable that such sterling character could actually come from the mountain country... Fortunately we can laugh at such foolishness and go about our business of seeing what the region actually is like. Here is the first of a series of articles about the Highlands today.

SOCIAL DISORGANIZATION AND REORGANIZATION IN HARLAN COUNTY, KENTUCKY

PAUL FREDERICK CRESSEY†
Wheaton College, Massachusetts

HARLAN COUNTY, KENTUCKY, is one of the ten leading producers of bituminous coal in the United States. During the 1930's it attracted nationwide attention due to the violence of its industrial relations, the county acquiring the name of "Bloody Harlan." The history of the county illustrates many of the problems of social disorganization which accompany the sudden impact of industrial civilization upon a self-sufficient, isolated agricultural society.¹

Harlan is located in the most rugged mountain area of southeastern Kentucky. Its narrow valleys at the head-waters of the Cumberland River are hemmed in by steep ridges which rise 500 to 1,000 feet above the valley bottoms. These ridges were

once covered with dense forests and beneath the surface lie twelve seams of high-grade coal.

Until the development of coal mining this was an extremely isolated area. For more than a century the people had lived a self-contained life, their farms and household industries producing most of their necessities.² A few manufactured items were in use, but it was a two-day wagon trip over rough mountain roads to the nearest railway and the volume of goods brought in from the outside was limited. Some money was in circulation, but much of the trade was carried on by barter. The chief sources of income were the sale of cattle and timber, the latter being floated out on the Cumberland River in the spring during periods of high water.

In this stable society the family and the local community were the two basic social units. A closely knit pattern of family kinship influenced all aspects of life. The heavy labor of clearing fields or building houses was done by neighbors working together on an informal basis of mutual aid. The people shared a common body of folkways and mores which came down to them from pre-

† The field work on which this article is based was assisted in part by grants-in-aid from the Social Science Research Council and the Institute of Research and Training in the Social Sciences, Vanderbilt University.

¹ "Western civilization appears at the present time to be passing through some kind of major transition, a change so fundamental in character that it unsettles our basic institutions. . . . The great underlying cause appears to be the transition from pre-industrial folk society to modern industrial civilization." Robert E. L. Faris, *Social Disorganization*, New York: Ronald Press, 1948, p. 3.

² Information on this pre-industrial period was obtained from interviews with old residents still living in the county and from various contemporary literary sources.

neer days. In this isolated primary society social contacts were so intimate that one elderly resident still recalls these earlier days when he knew not only all the people in the county but even the horses and to whom they belonged.

The people were independent and self-reliant. There were no class distinctions and every man felt himself the equal of all others. Although suspicious of unidentified strangers they were generally friendly and hospitable among themselves. The traditions of pioneer days lived on in an intense individualism and resentment of personal slights or injustices. The use of liquor and firearms was another heritage of frontier conditions, resulting in a certain amount of violence and occasional killings. But Harlan had no active feud tradition, there having been but one relatively brief family feud in the county's history. On the whole the people were content to live a quiet, peaceful life following the traditions of their ancestors and paying little attention to what went on outside their narrow valleys.

Their culture was that of an arrested frontier society similar in many ways to that of the Boers of South Africa in the eighteenth and nineteenth centuries.³ The mountain culture had many characteristics of a folk society but it lacked the stability and class stratification found in typical peasant cultures. Pioneer attitudes survived in the exploitation rather than conservation of the soil and other natural resources.

The industrial revolution came to Harlan with great suddenness in the summer of 1911. A railroad was built up to the headwaters of the Cumberland and mines were driven into the seams of coal which lay exposed along the sides of the valleys. Within three years coal production reached a million tons annually, by 1921 it was nearly seven million tons, while in 1928 and 1929 fifteen million tons were produced a year, a figure which has been exceeded only three times since then. The coal industry has come completely to dominate Harlan's life with

70 per cent of the men in the county in 1940 being engaged in mining.

Population growth has kept pace with this industrial development. From 10,566 people in 1910 the population tripled in ten years to 31,546 in 1920. It doubled in the next decade to 64,557 and reached a total of 75,274 in 1940. Most of these people came from nearby mountain counties bringing with them cultural backgrounds and personality traits similar to those of the older Harlan residents. In the early days of mining some Negroes and foreign-born laborers entered the county, but they have never been a large proportion of the population and their presence has not created serious social problems. Since the majority of the in-migrants travelled relatively short distances most of them brought their families with them, thus causing no major dislocation of the sex ratio as often occurs in new mining areas. Even so, in 1920 there was an average of 131 males 21 years of age and over for every 100 females, most of this excess being Negroes and foreign-born men who presumably had migrated from greater distances.

The development of coal mining and the enormous increase in population destroyed the stabilized frontier culture. The most immediate consequence was the disruption of the economic life of the county.

Instead of the security provided by the older self-sufficient agriculture there was substituted the instability of industrial employment. A man's livelihood now depended on fluctuations in the national economy which were entirely outside his control. The miner worked when there was a demand for coal, but he was left destitute when the demand declined as happened during the depression of the 1930's. The mountain man also had to surrender the freedom and timelessness which he had enjoyed on his isolated farm for the routine of mine whistles and fixed hours of work.

With this change in occupation money assumed a dominant place in the county's life. The friendly barter system disappeared and human relations came to be measured in terms of wages and profits. The frontier

³ James G. Leyburn, *Frontier Folkways*, New Haven: Yale University Press, 1935, Chapter IV.

culture had not emphasized thrift or given experience in the wise use of money. The insecurity of industrial employment and the occupational hazards of mining tended to develop a fatalistic attitude which militated against careful planning for the future. Thus there was little incentive to save, and wages were generally spent with reckless abandon as rapidly as received. Even today most mountain miners are notoriously improvident in handling money.

The most serious aspect of economic disorganization developed in the relations between the mine operators and the workers. Instead of the older social equality a rigid class system was introduced. Men were now either bosses or laborers, with obedience expected from subordinates. The mountain man turned miner continued to feel that he was as good as anyone else and resented being ordered around by mine foremen and other company officials.

Industrial relations were made more difficult by the intransigent attitude of many of the mine operators who came to Harlan from older coal fields. They were determined to keep firm control over their workers and to prevent the entrance of labor unions in this new mining area. The Harlan County Coal Operators Association which includes most of the owners has steadily resisted the advance of organized labor. Philip Murray, then an official of the United Mine Workers of America, stated in 1937 that the Harlan operators were the only group in the entire Appalachian coal area who refused to negotiate with the union.

During the first World War labor unions gained a temporary foothold in the county but afterwards they practically disappeared. The depression of the 1930's and the suffering which it brought, together with favorable New Deal legislation, resulted in renewed efforts to unionize Harlan, first by the United Mine Workers and then by a Communist-influenced group. Violence flared up repeatedly with assassinations, pitched battles, and wide-spread suppression of civil rights of the miners. The state militia was sent in on three occasions during this decade to restore peace. So serious did the situation

become that a congressional committee under the chairmanship of Senator LaFollette investigated Harlan conditions in 1937. The Federal government the next year indicted a large number of individuals and companies for a conspiracy to deny workingmen the right to organize or join labor unions. A conviction was not obtained, but the long trial exposed the lawlessness and violence of industrial relations in the county.

More far-reaching than the disruption of the economic organization was the breakdown of the older community structure. People who had always lived in stable primary groups were thrown together with masses of other uprooted individuals. The restraints of family clan and neighborhood ceased to be effective. The social values of the frontier society lost their meaning in these new communities. Competition and exploitation replaced friendly mutual aid as social relations became casual and impersonal. The people found themselves living in a "human wilderness."⁴

The destruction of the older social solidarity was almost complete. As thousands of people moved into the county they were crowded together in small industrial towns. In order to obtain workers the mine companies built villages, generally known as coal camps, in the narrow valleys near the mouths of the mines. The companies owned not simply the houses but the store, church, and all other facilities. The miners had no voice in governing these villages nor any sense of local responsibility. Lacking any attachment to these company camps and having no connections with the strangers surrounding them, it is not surprising that miners and their families moved frequently from one camp to another.

The ties of the family clan tended to disintegrate under the impact of this new way of life. Even within the small family group there was a serious readjustment of member roles. The father who had operated his small farm with the help of the whole

⁴W. I. Thomas and F. Znaniecki, *The Polish Peasant in Europe and America*, New York: Knopf, 1927, Vol. II, p. 1774.

family now was away all day in the mine. The care and discipline of the children thus fell almost entirely on the mother. Life in the company villages brought a loss to the wife of domestic handicraft and agricultural functions. She no longer preserved and stored the winter's supply of food. Instead, daily supplies were bought in paper bags and tin cans on credit at the company store. The children had no farm chores or other duties and had little to do except to associate with other idle companions. The disorganizing effect of these changes is reflected in the rapid rise of the divorce rate. Between 1922 and 1932 there was approximately one divorce for every four marriages, an increase of 80 per cent over the rate between 1901 and 1906.

With the disruption of the older community and family controls, crime and vice increased greatly. The mountain miner was often restless and bewildered by his new environment. He preserved his traditional feeling of independence and resented any insults, either real or fancied. He found relaxation in drinking and continued his familiarity with firearms. Out of this combination grew many drunken brawls and shootings. Between 1920 and 1925 the annual number of recorded murders averaged 78 per 100,000, which is reported to have been higher than for any other county in the United States. This figure, moreover, does not represent all of the murders, for it is general knowledge in the county that many killings take place which are never officially reported.

Prostitution and venereal disease were apparently unknown in the pre-industrial period. With the coming of good roads and automobiles there was a wide development of roadhouses which became centers of gambling, prostitution, drunkenness, and murder. In the summer of 1942 there were over forty such establishments or an average of one for every three miles of paved road in the county. So serious did the problem of venereal infection become that during the second World War the United States Public Health Service established a special vene-

real disease clinic in the county as a war measure to assure the maximum production of coal.

The political organization of the county has also been affected by the rapid social and economic changes. Before 1911 political campaigns were spirited and often involved intense rivalries, but they were essentially peaceful. There was some nepotism in the operation of the county government but apparently no serious cases of graft or dishonesty. Recent years, however, have seen widespread corruption, killing of officials, stealing of elections, stuffing of ballot boxes with false votes, and many other forms of political dishonesty. The conflict between mine operators and workers has been projected into local politics. The LaFollette investigation revealed that most of the deputy sheriffs in the county were paid by the mine companies. The political influence of the operators is seen in the fact that at the time of this investigation the secretary of the Coal Operators Association was the chairman of the county Republican committee while the president of the Association was head of the county Democratic committee. The properties of the coal companies are grossly under-assessed, thus depriving the county of sufficient tax revenue to support an adequate educational program and other public services.⁶

Apart from the attempts of labor and capital to control the county government, there are bitter rivalries between individual politicians and cliques. It is commonly believed that the roadhouses have had political protection and that certain politicians have shared in their profits. A climax in the stealing of elections seems to have been reached in 1942 when dishonesty was so extensive in the election of a United States senator that federal indictments were returned against 99 persons, with the United States Supreme Court ultimately confirming

⁶ "Public Education in Harlan County, Kentucky," *Bulletin of the Bureau of School Services*, College of Education, University of Kentucky, Vol. XX, (December, 1947), p. 51.

the conviction of 17 of the defendants.

Recent years have witnessed a slow stabilization of conditions and a gradual adjustment of the people to the routine of industrial society. There has been no major expansion of coal mining since 1928. In 1941 a labor contract was signed providing for a union shop and compulsory arbitration, and since then industrial relations have been relatively peaceful. The rate of population growth has levelled off and the sex ratio is becoming less unbalanced. In 1940 there were 114 males 21 years of age and over per 100 females, and almost all of the excess males were in the age group of 40 years and over.

A sense of public responsibility regarding some of the county's most serious social conditions is developing. Many people are sensitive to the national publicity and bad reputation which the county has acquired. In 1942 after a campaign sponsored by the churches, the county adopted local prohibition. This law has not eliminated all drunkenness, and its enforcement has involved considerable violence and corruption, but it has resulted in closing the roadhouses and thus eliminating some of the worst centers of crime and vice. Improved social conditions are also indicated by the decline in the official homicide rate which was approximately 23 per 100,000 in 1944 and 1945, or only a third of the rate in the early 1920's.

The county now has a public health department and most of the school children receive inoculations and vaccinations against the main communicable diseases. The death rate for most causes is very much lower than twenty or thirty years ago due to a large number of doctors and better sanitary conditions. A number of youth organizations have been developed and a County Planning Board is interested in providing better recreational facilities for young people. There are about 2,500 Boy Scouts and Girl Scouts, or approximately a quarter of all the children from 10 to 15 years of age in the county. A number of 4-H Clubs have a total of 1,200 members. A county-

wide community chest raises money for six welfare organizations.

The process of reorganization has been slow, and conditions are by no means fully stabilized yet. A deep cleavage continues to separate workers and operators, and the hostility of these two groups influences almost every aspect of the county's life. Memories of past injustices live on and there has been no real substitution of co-operation for the tradition of industrial conflict. A very unequal distribution of wealth exists, and those who have become rich have shown very little responsibility in matters of civic welfare. There is only a small middle class of independent business and professional people. This is not a very effective force in mediating between the two major antagonistic classes, but this group is gradually assuming leadership in various matters of public improvement. The five civic clubs in the county are made up largely of persons from this new middle class.

Nearly nine-tenths of the miners still live in company villages where there is no home ownership or right of local self-government. In some of the larger communities, such as those owned by the United States Steel Corporation and the International Harvester Company, living conditions are relatively good and the population is quite stable. But many other camps are rural slums with dilapidated housing and irresponsible, shiftless tenants. There will be little development of social stability or community loyalty in Harlan as long as most of the county's miners continue to live in these company-owned slums.

In comparison with other mining counties in the Kentucky mountains, Harlan experienced a more rapid invasion of mining and a greater expansion of population. As a result Harlan has suffered more serious disorganization. Under the impact of this new economy most of the physical and social characteristics of the earlier frontier culture have been swept away. The ballads, folk dances, and dialect of the older days have all disappeared along with the handicraft industries and other material traits. The most

resistant elements of the older culture have been the personality traits of the people. Beneath the veneer of modern industrial society there survives a feeling of individual independence, a resentment of inequalities and discipline, a distrust of strangers, and a tendency to personal violence.*

*The social changes in Harlan are similar to

those experienced by immigrant groups which have moved from stable agricultural societies into modern industrial communities. The problems of Polish immigrants have been much like those of the mountain farmers who flocked to Harlan's coal mines. "The prevalent general social unrest and demoralization is due to the decay of primary-group organization, which gave the individual a sense of responsibility and security because he belonged to something." Thomas and Znaniecki, *op. cit.*, p. 1826.



COUNCIL OFFICE MOVES TO BERE A

The office of the Council of Southern Mountain Workers is being returned to Berea, Ky., after the first of September. After that date all communications address to the Council should be sent to:

COUNCIL OF SOUTHERN MOUNTAIN WORKERS
Box 2000
College Station
Berea, Ky.

More details in the next issue concerning this move.



CUMBERLAND PLATEAU CONF.

The 24th annual Cumberland Plateau Rural Community Conference met at Burville, Tenn., on August 10. Citizenship Training for better Rural Living was the theme. Leaders included Mrs. E. M. Peters, Mr. Roland Ates, Mrs. Beba Broyles Bacon, Mr. Lonnie Safley, the Rev. Bernard Taylor and the Rev. A. Nightingale. Look for a full report of this conference in the next issue of this magazine.

from this side...

THE EDITOR'S PAGE



An Open Letter to:

All Members
Council of Southern Mountain Workers
Southern Highlands, U.S.A.

"Any institution must expand or die," began one of the reports prepared for the last Annual Conference by Florence Goodell. She was, of course, thinking of the Council. Shall we help it grow, or shall we let it wither like a cucumber vine in the August sun? We can either make the Council enter a new era of usefulness, or we can let it become a fond memory which was a good idea in its day, but which could not change with the Highlands.

The possibilities of growth are enormous.

The Council for more than 30 years has brought people together within the Mountains in order that they might help each other solve common problems in the school, the church, the hospital and the community. It has served as a non-sectarian agency through which individuals and groups from outside the region might express their good-will and help. It has published the only magazine dealing with the Appalachian region. It has served as a clearing house for information, inspiration and advice.

Much of this work has been on a volunteer basis, or on a budget that seemed impossibly small. Yet it was effective because individuals were interested and willing to do the work.

The easiest thing to do is to let the Council die. Yet if we do, those of us who work in the Mountains will almost be forced to create some other sort of organization to fill the vacuum. The need for the Council is greater than ever, and we can make it serve the Mountains even more widely than it has in the past if we are willing to do the job.

The organization must depend upon its members for its support. We have no outside sources of income, no secret slush funds. If we are to grow, there must be an increase in membership and an added awareness of the place the Council can occupy in the Mountains. It is only as you support it that it can grow.

Florence Goodell did a yeoman's job in helping the Council survive the war and the years of adjustment afterwards. Now it is up to YOU.

No. 4, '51